

(v7) "LESSER IS BLESSED BY THE BETTER"

(Hebrews 7:1 – 10)

Two chapters before our text, Melchizedek is introduced

Chapter 5 begins (v1) "For every high priest ..." that's the topic!

(v5-6) Brings Christ and Melchizedek into the conversation about high priests.

(v10) "called by God as High Priest 'according to the order of Melchizedek' "

Then the writer breaks from the topic to admonish them.

(v11) " ... much to say, hard to explain, since you have become dull of hearing"

From this verse (5:11) through (6:19) the admonishment includes: "by this time you ought to be teachers" "you need someone to teach you again"

"you are unskilled" "solid food belongs to those who are full age" and in

(6:1) "leaving ... let us go on" (v9) "we are confident of better things"

(v12) "do not become sluggish"

Then in (6:20) and (7:1) the writer brings us back to the topic: High Priests!

1. (7:1) "FOR THIS MELCHIZEDEK ..."

"king of Salem" "priest of the Most High God" met Abraham" "and blessed him" "to whom Abraham gave a tenth part of all" "without father, without mother, without genealogy, having neither beginning of days nor end of life" (meaning, no scriptural record given) "but made like the Son of God" (meaning, appointed, designated, authorized) "remains a priest continually" (Aaron's death is recorded in Numbers 20:27 and Moses' in Deuteronomy 34:5-8)

2. (7:4) "NOW CONSIDER HOW GREAT THIS MAN"

(v4) "to whom even the patriarch Abraham gave a tenth of the spoils"
This is "father Abraham" giving to another 400 years before Mt. Sinai.

(v5) "And indeed those who are of the sons of Levi ... priesthood ... receive tithes" "though they have come from the loins of Abraham" meaning, the Levites, in the person of their ancestor Abraham, had themselves paid tithes to Melchizedek, making their priesthood lesser to his. Note (v8-9)

(v6) Melchizedek received tithes from Abraham, "blessed him who had the promises"

**3. (v7) "NOW BEYOND ALL CONTRADICTION - no controversy or dispute!
THE LESSER IS BLESSED BY THE BETTER" - a truism and self-evident.**

CLOSE: a conclusion begins in (v11 – 15) concerning a High Priest and priests.

MELCHIZEDEK: "LESSER IS BLESSED BY THE BETTER"
(Hebrews 7:7)

(Genesis 14:18 – 20) "Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said: 'Blessed be Abram of God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand.' And he (Abram) gave him (Melchizedek) a tithe of all."

(Psalm 110:4) "The Lord has sworn and will not relent, 'You are a priest forever according to the order of Melchizedek.'"

(Hebrews 5:5-6) "So also Christ did not glorify Himself to become High Priest, He who said to Him: You are My Son, Today I have begotten You. (Psalm 2:7) As also in another: You are a priest forever according to the order of Melchizedek." (Psalm 110:4)

(Hebrews 5:10-11) "called by God as High Priest 'according to the order of Melchizedek,' of whom we have much to say, and hard to explain, since you have become dull of hearing"

(Hebrews 6:20) "where the forerunner has entered for us, Jesus, having become High Priest forever according to the order of Melchizedek."

(Hebrews 7:1 – 10) "For this Melchizedek ... "

J.B. Coffman, Commentary on Hebrews, page 137-138.

"The following likenesses in type and antitype are plain:

- (1) The word "Melchizedek" means "King of righteousness," thus the very name becomes a title of the Lord Jesus Christ..
- (2) "King of Salem" means "King of Peace," and thus the title of Melchizedek is another appropriate title of our Lord (Isaiah 9:6).
- (3) Melchizedek was both king and priest, a double dignity not enjoyed by any illustrious Hebrew, not even Moses, and startling typical of Jesus Christ who is both king and high priest.
- (4) Melchizedek received tithes of Abram, even as Christ receives gifts of them that love and follow Him.
- (5) Melchizedek brought forth bread and wine; and although not specifically mentioned here because it was not germane to the argument, the fact itself is a strong suggestion of the Lord's institution of the Lord's Supper.
- (6) He blessed Abram; Christ blesses His followers.
- (7) Melchizedek's priesthood encompassed service to Gentiles and Jews alike, as witnessed by his reception of Abram; and Christ likewise is the High Priest of all mankind, having no racial or other limitation."

"The statement by the author of Hebrews that Melchizedek had no father, no mother, no genealogy, no beginning of life, and no end of days, simply means that he had none of the things in the scriptural record, and does not mean that he was actually born in a manner different from other men."

Page 139 "To be sure, Melchizedek's priesthood only gives an impression of being endless, whereas that of Jesus is actually so."

MELCHISEDEK

Herbert Lockyer,

Zondervan Publishing, Grand Rapids, MI
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ALL THE MEN OF THE BIBLE, pg. 235

who met Abraham and blessed him (Gen. 14:18; Ps. 110:4; Heb. 5:6, 10; 6:20; 7:1-21). His pedigree is not recorded (Ezra 2:59, 62).

The Man Who Prefigured Christ's Priesthood

Although a mysterious figure, Melchisedec is yet a figure of great importance. His biography is short. He comes before us in history (Gen. 14); in prophecy (Ps. 110); in doctrine (Heb. 7), and prefigures Christ's priesthood. He is King of Righteousness, and King of Peace—cause and effect. Christ alone can bring us peace since He is our righteousness (Isa. 32:17). In a book consisting of genealogies, Melchisedec has no record of father, mother, birth or death. Such silence is part of the divine plan to make him typify more strikingly the mystery of Christ's birth and the eternity of His priesthood.

The priesthood of this mysterious man was not based on what he was, or on any inherited right. Christ was without father on earth as to His humanity, and without mother as to His deity. He was the only-begotten of the Father, and without pedigree as to His priesthood. The greatness of Melchisedec is seen in that Abraham gave him tithes, and was blessed of him. Christ being greater, deserves and demands our all.

In Christ we have an unchallengeable priesthood, for He was made Priest by the solemnity of a divine oath. His is also an uninterrupted priesthood, for death cannot overtake Him. His priesthood is likewise nontransferable—it cannot be delegated to anyone on earth. Christ, like Melchisedec, had in His office as Priest, no ancestor, no associate, no descendant. With the Aaronic priesthood it was different.